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BRIEF NOTES

Note on Kathāsaritsāgara 9. 7

At the opening of the second book of the Kathāsaritsāgara, in which the story of Udayana is begun, there is a passage that requires emendation, although Speyer has not dealt with it in his critical notes (*Studies about the Kathāsaritsāgara*, p. 154 ff.). On introducing Śatānika, the grandfather of Udayana, the author says (taraṅga 9, v. 6 and 7)¹ :—

*tasyām rājā śatānikah pāṇḍavānvayasambhavaḥ
janamejayaputro 'bhūt pautro rājñah parīkṣitaḥ
abhimanyuprapautraśya yasyādīpuruṣo 'rjunah.*

This is translated by Tawney (1. 51), according to the text given above: 'In it [the city of Kauśāmbī] dwelt a king named Śatānika, sprung from the Pāṇḍava family; he was the son of Janamejaya, and the grandson of king Parīkṣit, who was the great-grandson of Abhimanyu. The first progenitor of his race was Arjuna.'

The apparent omission of two generations between Parīkṣit and Abhimanyu is surprising, and is also in contradiction with the accounts of the Mahābhārata and the Purāṇas, which make Parīkṣit the son of Abhimanyu (see Pargiter, *The Purāṇa Text of the Dynasties of the Kali Age*, p. 4). Read therefore in the third line *-prapautras tu*, 'and he (Śatānika) was the great-grandson of Abhimanyu.' The corruption of the nominative into the genitive is easily explained by the influence of the following *yasya*.

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Name of the so-called deity Za-mal-mal

In the Chicago Syllabary recently published (Luckenbill, *AJSL* 23. 169 ff.), line 220 is read: *ba-a* | sign to be explained | *pi-sa-an-nu* | *ša* ^d*za-mal-mal* *šu-ma*.

¹ Ed. Brockhaus, 1. 97; ed. Durgāprasād and Parab, p. 28 (Bombay, 1889). D's second edition (1903) is not accessible to me.